THE PACIFIC

VOL. LXVIII. SAN FRANCISCO AND BERKELEY, SEPTEMBER 19, 1918. No. 38.

EAST AND WEST.

"Men look to the East for the dawning things,
For the light of a rising sun,
But they look to the West, the crimson West,
For the things that are done.

For out of the East they have always come—
The cradle that saw the birth
Of all the heart-warm hopes of men
And all the hopes of earth.

There in the East arose a Christ,
There in the East there gleamed
The dearest dream, the clearest dream,
That ever a prophet dreamed.

And into the waiting West they go
With the dream-child of the East,
And find the hopes we hoped of old
A hundredfold increased.

For there in the East we dreamed the dream
Of the things we hoped to do,
And here in the West, the crimson West,
The dreams of the East come true."

THE PACIFIC

Established 1851.
FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

The Pacific is Published Weekly by The Pacific Publishing Company, 45 Ecker Street, San Francisco. Entered as Second-Class Matter at San Francisco Post Office. Yearly subscription, $1.50.

Board of Directors:

G. W. Scott, I. H. Morse, C. H. Ham, H. H. Wikoff, F. J. Van Horn, C. L. Kloss, F. P. Cole, C. D. Wilbur, D. H. Dexter. President, H. H. Wikoff; Vice President, D. H. Dexter; W. W. Ferrier, Secretary and Treasurer.

W. W. FERRIER - - - - - - - EDITOR
2716 Hillegass Avenue, Berkeley

Contributing Editors:

HENRY KINGMAN - - - - Claremont, Cal.
JOHN WRIGHT BUCKHAM - - - Berkeley, Cal.
ARTHUR B. PATTEN, - - Forest Grove, Oregon.
JONATHAN EDWARDS - - Spokane, Washington.
CHARLES L. KLOSS - - - - Oakland, Cal.
BYRON H. STAUFFER - - - San Francisco.
CHESTER FERRIS - - - Santa Barbara, Cal.
E. ALONZO KING - - - - San Jose, Cal.
WILLIAM NORRIS BURR - - - Pomona, Cal.
RAYMOND C. BROOKS - - - , Berkeley Cal.
ALBERT W. PALMER - - - Honolulu, H. T.

GET READY FOR THE DOXOLOGY!

The days of the liquor traffic are numbered! The final drive is on which will free our land from that which has been our greatest and deadliest enemy for several decades. By the year 1920 the United States not only will be a saloonless nation, but the manufacture and sale of all intoxicating liquors for beverage purposes will be prohibited. Friends of the deadly traffic not only discern its downfall, but many of them openly admit it.

Even the San Francisco Chronicle, always slow to read the signs of the times, always reactionary, always putting the brakes on reform and progress, gives out the information that the liquor traffic is doomed to defeat. The Chronicle has not stated this editorially, but it has admitted into its carefully guarded news columns this statement of a California wine-grape grower recently returned from a lobbying expedition to Washington:

"In Washington the most radical opponents of prohibition concede that thirty-six states will have ratified the national prohibition amendment by May, 1919, and the optimists among the prohibitionists say the amendment will be ratified by February 1. It will go into effect one year from the day the thirty-sixth State ratifies it. But in the meantime the pending wartime prohibition act will go into effect on July 1, 1919. There is no shadow of a doubt but that it will pass."

The outlook is most promising. Fourteen states have ratified the proposed constitutional amendment. Nineteen states which have prohibition now, and where the people are thoroughly satisfied with it, have not yet acted on the amendment. These can be counted on. Accordingly thirty-three of the necessary thirty-six states are assured. Three more will have to be won. There are sixteen states from which to secure the three that are needed to outlaw the liquor traffic and wipe it out of the land. While it is necessary for the prohibition forces to secure only three of these sixteen states in order to win, it will be necessary for the liquor forces to secure thirteen in order to win.

The states from which the prohibition forces have only three to secure in order to win national prohibition are: California, Nevada, New York, Wisconsin, Ohio, Pennsylvania, Missouri, Illinois, Nebraska, Minnesota, New Mexico, Wyoming, New Jersey, Rhode Island, Connecticut, Vermont.

Among the things which have caused the friends of the liquor traffic great alarm has been the large number of "wet" states that have ratified. From the day that Mississippi led in ratifying there has been an almost unbroken move to that end; and five of the fourteen states that have ratified were not prohibition states—Kentucky, Maryland, Massachusetts, Louisiana, and Delaware.

There have been four states which the liquor forces have been "banking on": California, New York, Nevada, and Wisconsin. Today they stand in the shadow of an awful fear—the fear of losing even these. The primary elections in California have brought them face to face with defeat in this liquor stronghold. In Wisconsin the votes at the primaries were such as to threaten there the control of the beer barons. It seems now that Nevada will ere long join the onward movement, and the Anti-Saloon League superintendent in New York sends out the encouraging word—in substance that the great Empire State will ratify.

The doxology, "Praise God, from Whom all blessings flow," has been sung on certain occasions of great rejoicing in the past. Another time is near when our people will arise and sing it with power—it will be the day that tells the doom of the iniquitous liquor traffic.

THE BOOK FOR THIS YEAR'S HOME MISSIONARY STUDY, AND THE SIGNIFICANCE OF THE SELECTION OF IT.

The Missionary Education Movement has prepared and our denominational secretaries and department heads have endorsed as the Home Mission Study textbook for 1918-19 "The Gospel for a Working World," by Harry F. Ward.

This is simply getting in line with the trend of our time. Leaders see what way the world is moving, and would have the forces get in line as soon as possible so as to speed the glad consummation. Mr. Ward, the author of this mission study book, was for several years the Social Service Secretary of the Methodist Church. He now occupies the Chair of Ethics in Union Theological Seminary. Well qualified for the preparation of such a book, a glance at its pages gives further assurance of its worth. There are chapters on The Right to Live, The Day's Work, The Pay Envelope, Not by Bread Alone, Master and Man, Men and Things.

Mr. Ward declares that though in the last decade the Christian conscience has expressed itself in many unjust conditions, it has yet to reach down into the fundamental underlying relations of the work life. Under the caption of "A Missionary Obligation" he writes: "Just as much as the church is obligated to call men to fellowship with Jesus, so it is obligated to extend his principles through the whole life. The reason for bringing men into touch with him is that he may put them in touch with God. His purpose is that God may be expressed vitally in the relations of human life, that God's justice and righteousness may be realized in human society. The kingdom of God upon the earth was his declared goal. This can be accomplished only by vitalizing the whole community life with the life of God."

There are things in this little book which we wish might be read in the next few months by every layman in every one of our churches on the Pacific Coast. Why? For answer read this: "Many of the men who exercise great power in industry and seek to acquire still more, are well-meaning, kindly men. They belong to Christian churches, and in all the personal relations of life they main-

tain the standards of Jesus. They would do much good for their workers; they would carry on welfare activities, and give them good wages and short hours and decent houses to live in. Sometimes they even believe in unions and will deal with them, but they want the workers to stay in one condition of life while their children enjoy another. Says one man who has inherited a business which maintains his family in luxury and which he expects to pass on to his sons: 'I am a friend to labor. I want the working men to have good living conditions. I am willing to recognize the unions.' So far, good! But what he does not say and probably has never thought out is that he wants labor to stay in an inferior social position to that of his children in order that his descendants may live as he has been accustomed to live. That such men are good men does not affect the fundamental situation. Good slave owners did not make slavery tolerable. Good kings do not make absolute monarchies bearable. As Lincoln said: 'No man is good enough and wise enough to control the lives of his fellows.' "

The large majority of the men and women in our Pacific Coast churches will not be members of any mission study class; but all can spend forty cents for the paper-bound edition of this book, and read it and meditate on it and so get prepared to help in following the ministry of Jesus,—taking part in the task to which the church is now summoned of applying the gospel to the world of work.

"Demos is in the saddle,
Look him fair and square in the face;
He has paddled so long in the gutter,
Now he claims a more equal place.

"And the sooner we accept it
And admit his right to be there,
And treat him as brother and equal,
The better the world will fare."

CHRONICLE AND COMMENT.

Having a conviction that he ought not at this time of stress and strain take a holiday, the Rev. R. J. Campbell has been preaching every Sunday this summer to large congregations in London.

The Rev. John McNeil speaks of Palestine as "a little cameo country" but not desirable to live in. At Ismalia on the desert sands, preaching at a parade service, he found that his voice carried for three quarters of a mile in the clear atmosphere.

Dr. Clifford, one of the great British Non-conformists, remarked in a sermon in London last month that in the future the emphasis of the religious life will have to be on behavior and conduct. As to the soldiers at the front he said that what they are asking for is practical Christianity translated into everyday life. Dr. Clifford looks for not only a new state order but a new world order.

A London paper states that Dr. Jowett searches the Scriptures for great texts, and that he has already preached on some of the most memorable utterances of the Old Testament. On a recent Sunday morning his text was from Isaiah: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until her righteousness go forth as brightness and her salvation as a lamp that burneth." Since returning to London Dr. Jowett has told of two letters which he received at the same time soon after the call came from Westminster Chapel. The first one opened advised him to remain in the United States saying among other things: "New York, you may depend upon it, is to going to be the financial center of the world." The letter from London had these words: "Rely upon it, London is going to retain its position of financial ascendancy."

"A Loan to the United States a Gift to the Race" is the caption of a fine article by Dr. Aked, written at the request of the Liberty Loan Committee, for use by the press in the next Loan Campaign." Another title of the article is "Liberty Loan, the Hope of the World." We received a copy of this article, and it would have appeared in The Pacific this week, but the paper was much more than full when it arrived. No space left except for church news, even after omitting several articles already set up. We quote a few words: "We have to end this war and end it quickly. We can only end it by winning it. We can only win it by financing it. We cannot end it and we cannot win it except as we pay for it. Our sons are paying with their blood; it is little that we should pay with our gold." As to Germany we find Dr. Aked saying: "With the Germany of the mailed fist and shining armor, the Germany which is drunk with a horrible lust of power, the Germany of the right divine of kings to govern wrong, we are at war and shall be until we have tumbled its pretensions to the dust."

A New York City financier advises people to hold on to their real estate saying: "The after-war effects mean the greatest boom in all civilized activities the world, this nation, and this city have ever seen, the most extraordinary that the mind of optimist man ever dreamed of or could dream of. The world's population is two billions, over one-half of whom have never lived, but only existed with the most primitive of wants. The war has cut in half the old-time wants of the industrial nations, and has roused semi-civilized man from his age-long sleep to demand the wants of civilized man. Think what these aggregate demands mean? The pre-war exploitation of the world's natural resources and of man's necessities were in their infancy. China, Japan, India, Russia, Balkans, Turkey, North, South and Central Africa, Australia and the isles of the Pacific and Atlantic and their countless hundreds of millions are all eagerly waiting to be exploited and supplied by the United States—which will and must lead the world in manufacturing, in domestic and foreign trade, in shipping, in finance, and in everything that makes a nation great. What does the above mean for the port and city of New York? It means that both will be the largest, greatest, and most populous in the world. Where then will stand New York city real estate. Ie will be double its present value." This has special application to the great Pacific Coast cities, where there are bound to be great developments.

THE REV. EARL H. WEED GOES OVER THE TOP.

The Rev. Earl H. Weed, a recent graduate of the Pacific School of Religion, who went to France some months ago as a member of the ambulance corps and was made a chaplain while there, has had some interesting experiences on the battlefront. We quote the following from a letter to friends in Berkeley:

"I have had little opportunity for writing for the past two months. I have been at the front since the first of June, with the exception of about one week. And the last two weeks I have been doing my bit in the big offensive. Yes, I went 'over the top' not because I was so brave that I couldn't help it but because I was so scared I could not stay in the trenches; so you see I have nothing to my credit. And I can honestly say that as an occupation for life I much prefer country churches and theological seminaries to a steady job of 'going over the top.' However, I think I was justified in doing it, as I was able to be of some

assistance in caring for wounded men, which I could not otherwise have been. But of all the tremendous experiences I ever passed through, that one was certainly the biggest of my whole life. Our regiment took many prisoners and gained several miles of territory, and of all the stories of grit, heroism and genuine American pluck, I can tell some of the most wonderful, having witnessed them in my work with the men. But we are quite tired out now and are being sent back for rest. Our regiment has been cited a couple of times both by the French and American E. F. authorities. Our colonel is a wonderful man and I am glad to have had a chance to work under him. In the process I got hit with a shell which failed to explode when it struck the ground and bounced and struck me in the side, slightly fracturing two ribs. With a few strips of adhesive tape I was able to go ahead; in fact only stopped long enough to get up."

A MESSAGE FROM A WORKER WITH THE AMERICAN EXPEDITIONARY FORCE IN FRANCE.

The Christlikeness in Men Brought Out.

In a letter to a friend in First Church, Oakland, a young man who is in active work with the American Expeditionary Force in France tells of work among the wounded:

"I have worked two nights, one at hospital and one at R. R. station, where I helped carry wounded until 7 A. M. I wish I could describe those wounded men and the workers. That depot was sanctified by the men brought in and those helping them. We had to take them from the cars into the depot and then from there and put them in ambulances. Here is the wonderful thing. All that night, not one complaint, not one swear word, and all cheerful and smiling, proud of their wounds and the fact that they had helped in a victory, forgetting their pain and happy in it. Officers, badly wounded, insisted on walking to ambulance. I went to a train that had just arrived and saw a man sitting on car steps. He had a bandage over his head, where he had been shot, a wound in the arm and the bandage off, covered with blood and dirt, but with a smile. He said, "Could you get a cup of coffee for a fellow inside who cannot move?" I obtained the coffee and brought it to car door. He said, "Let me take it in. You have done enough and look tired." What do you think of that for American grit? They were all like that. Of course you have heard of the big victorious drive where the Yanks made good. Well, this is a sample of the man and proud I was to be an American that night and able to help. But you can bet at 7 A. M. when I was relieved, I was tired enough to stop. My hands were so sore and blistered I could scarcely use them, but it was the happiest night of my life, for I found that war, aside from being Hell, brings out the Christlikeness in men. I cannot describe the spiritual exaltation of that night. It seemed that every man there, wounded and workers alike, were in a religious atmosphere, not as we know or preach it, but a religion of service. I wonder if we are all wrong and have had hold of the wrong end of the stick. I don't suppose five per cent of those men were what the church calls Christians, but some influence was there like a halo. I was going to the hospital tonight, but they found they had enough help without me as there are fewer coming in. And Paris and the French! Good old brave Paris. God bless the men and women of France! We cannot do enough for them; not the Paris you know, but now Paris with a soul."

"Every right action and every true thought sets the seal of its beauty on person and face."—Ruskin.

A COMMUNICATION FROM PROFESSOR BUCKHAM OF THE PACIFIC SCHOOL OF RELIGION.

To the Editor of The Pacific:

In commenting upon my article in the Harvard Theological Review, "The Pilgrim Tercentenary and Theological Progress," in the last number of The Pacific, several quotations were made from Mr. Boynton's generous and friendly article in The Christian Register which call for correction.

In the first place my article is not a 'plea for reunion.'" It is not a plea for anything, but is a historical review of the development of the two leading forms of New England Theology—the Trinitarian and the Unitarian. It is true that the article was written in the hope that it may help to clear away the misunderstanding of each other which exists between these two bodies. This misunderstanding has been gradually waning away but it is still, I cannot but feel, unwarranted, unhappy, unrotherly and unchristian. It is our simple Christian duty, on both sides—accentuated both by the approaching Pilgrim Tercentenary and by the present movement toward Church unity—to try to understand each other better in the light of the past and the present, in order that we may see if we cannot at least cooperate more fully, even if we cannot reunite.

It would be a great mistake, in my judgment, to try to precipitate a reunion which could not be made with full and complete consent. I have no desire to minimize the doctrinal divergencies which still mark the two bodies, although, as every student of theology knows, they are not —they could not be—precisely the same as those over which the original controversy occurred. For we have all moved forward to a changed and enlarged viewpoint.

The statement in which I have endeavored in the above article to summarize our present theological difference is as follows:

"In spite of very large agreements, there are still substantial differences which it is no gain to overlook. Perhaps the most deeply rooted divergence concerns human nature, or in other words, the doctrine of sin. Here, it seems, to most Congregationalists, the Unitarians have always been and still are inclined to a superficial optimism which is untrue to reality. The article, for instance, in the Unitarian Confession affirming belief in "the Progress of Mankind onward and upward forever," while provoking no positive dissent, seems to the sterner Puritan lineage essentially misleading because of what it fails to recognize —namely, the great struggle and cost of progress and the need of divine succor which it involves. Progress is a great, a divine truth, but it is not so near to the heart of Christianity as redemption, and divorced from redemption progress is but a roseate naturalistic self-deception.

"Retaining a deep sense of the need of redemption, most Congregationalists cannot satisfy themselves with merely affirming 'the leadership of Jesus.' That leadership they gladly acknowledge and they see that it involves, if carried through, the transformation of the whole structure of society from bottom to top—social, educational, international. But they seek and find in Jesus Christ also a necessary dynamic, and impelling power, enabling men to do the things which they know they ought to do under his leadership but which they fail to do for the lack of strength and impulse until they find in him 'the power of God unto salvation.' Perhaps it may be chargeable to a survival of something of the old inclination to rest back upon a Higher Power which characterizes Calvanism, but at all events the more conservative branch of the lineage of the Pilgrims retains more of a sense of dependence upon God and is inclined to put quite as much stress upon the

second part of that ringing exclamation of Paul, 'I can do all things through Christ which strengtheneth me,' as upon the first. Moreover, they find in the long-abused doctrine of atonement a recognition of the place which sacrifiicial, vicarious—though not substitutionary—suffering has in human redemption which their Unitarian brethren do not seem as yet fully to recognize.

"In the conception of God, too, there is a difference of shading, if not of substance. If, as Dean Fenn states, the Unitarians have gone over to a 'Calvinism of immanence,' the Trinitarians, while sharing to the full the doctrine of immanence, have endeavored to retain also the doctrine of transcendence, believing both to be essential to Divine Fatherhood."

The crux of the whole question seems to me to be: How far does present-day Unitarianism—and for that matter, present-day Congregationalism—enter into the illuminating and dynamic revelation of God in Jesus Christ?

The metaphysical basis of that revelation is entirely a secondary question. The main issue is: Do we dare interpret God, the universe, human life, history, the self, society, everything, in the light of the personality of Jesus Christ? Upon that issue hangs the future of Christianity.

Mr. Boynton says: "We are willing to go some distance with the Christo-centric attitude." My own judgment is that many Unitarians have long since gone the whole distance in that attitude, or at least as far as we halting Congregationalists, whatever our theology, have gone. Attitude, spirit, life, is, as Mr. Boynton urges, the principal thing, the main task. "Many shall say unto me in that day"— many Congregationalists, many Unitarians—must I not add, many Methodists, Baptists, and even Presbyterians?

Here is a singular—perhaps typical—misunderstanding which Mr. Boynton draws from my article,—That I regard doctrine as the "essential" thing. Doubtless it is because I am a theologian; but the leading theologians in every denomination today are laying down the principle that rethat theology is an interpretation of experience. If the Unitarians agree in that, as Mr. Boynton seems to imply, then we all stand together on what is bound to be one of the corner stones of a reunited Christian Church.

Having said that, let me go on to add that although theology is secondary and experience, attitude, life, primary, nevertheless doctrine has a large and essential office to fulfil. For no religion can maintain its self-respect, its intellectual balance and its teaching function without a theology. And it is one of the greatest evidences of the strength and vitality of Christianity that it has a theology. —a theology that has been, in the past, too dogmatic, too narrow, too attentive to the cry of "heresy," but a theology which has within it that without which it would be only a dead weight to faith and life—the power of progress, of development.

At the center of Christian theology, giving to it the very temper and spirit of prayer, lies the truth of progressive revelation, culminating in personality—finding its noblest though not its final expression in the prologue of the Fourth Gospel.

It is this which gives to Christianity its absoluteness —not absoluteness in the sense to which Mr. Boynton objects, not an exclusive, negating absoluteness, but an inclusive comprehensive, universal absoluteness which recognizes all the truth in every religion as kindred to itself and interprets it in the light of Christ.

If Christianity, conceived in some such terms as these which I have thus hastily and inadequately sketched has no place within it for what Unitarianism—in spite of its limitations and inadequacies—has done for religion and truth and righteousness, then I am much mistaken in my ideas of Christianity and of Unitarianism.

And if there is a place under the spacious sky of Christianity for Unitarianism, then it is a loss to the whole Christian body, as well as to themselves, and a wrong to our common Master to allow any suspicion and misunderstanding that may linger from a healing wound, to keep us from standing side by side in paying reverence to our common Pilgrim heritage, and in co-operating in true fellowship in every feasible way of service in these crucial times when Christian disagreement and discussion carry a thrice-heavy reproach.

JOHN WRIGHT BUCKHAM.

FIRST BATTLE FOR PROHIBITION WON IN CALIFORNIA.

By Franklin Hichborn.

The first battle at the polls in California for ratification of the federal prohibition amendment has been won by the United Temperance Forces.

At the state primaries on August 27th, both Governor Stephens, running on the Ratification platform for the Republican and Prohibition nominations for governor, and Mr. C. C. Young, running on the same platform for the nomination by the same parties for lieutenant-governor, were successful by large pluralities.

Assembly Safe.

In thirty-nine of the Assembly districts, candidates opposed to ratification were eliminated at the primaries and candidates who stand for ratification were nominated. This means, in effect, practical election in thirty-nine of the eighty Assembly districts of the state of Assemblymen who have announced their intention to vote for ratification. In other districts, where wet candidates have been nominated, dry candidates have been nominated as well. There will be contests in these districts. In eleven of them, the drys have somewhat the better of it, their success in several districts being practically assured. This means that a majority of the Assembly to be elected in November will be safe for ratification.

Mojority In Senate.

The probable vote in the Senate is somewhat closer but the drys have something the better of the situation.

As in the case of the Assembly districts, there are a number of senatorial districts from which wet candidates were eliminated at the primaries, leaving only dry candidates to be voted upon in November. The election of these men is assured. They with the holdover senators who have announced their intention to vote for ratification, give the dry eighteen senators.

In six senatorial districts where men opposed to ratification have been nominated, the drys have named candidates who are conceded to have even chances or better of defeating their wet opponents.

This gives the opponents of ratification a possible twenty-four votes. They need twenty-one in the senate. That they will get the necessary twenty-one is generally conceded.

Drys Win in Grape Districts.

One feature of the primaries was the striking success of the dry candidates in grape growing districts.

In Santa Clara County, for example, the issue was clearly drawn, George W. Glendenning a prominent ranch owner and a man who stands high in the esteem of his fellow citizens, made his campaign on the issue that California

should defeat ratification because of her wine interests. His opponent, Mr. Herbert C. Jones, met this issue squarely, coming out unreservedly for ratification of the federal amendment.

Mr. Jones defeated Mr. Glendenning by a majority approaching a thousand.

By a majority almost as large, Grant R. Bennett, the ratification candidate in the Assembly district which covers the same territory as the Jones-Glendenning senatorial district defeated Dan R. Hayes, who joined Mr. Glendenning in the contention that ratification should be defeated because of California 's wine interests.

In the other Santa Clara county, Assembly district T. M. Wright, who also ran on a ratification platform, defeated his wet opponents by a plurality of more than 1,000.

In no county was the wine issue more clearly drawn than in Santa Clara. Santa Clara County raise large quantities of wine grapes. But the voters of Santa Clara County recognize that the wine grape industry in California is a losing industry, and have been, and are preparing to get out of business. Indeed, Mr. Glendenning in his political addresses stated that he had himself inherited a vineyard, but had long since planted trees between the vines, and had rooted the vines out. One of the strongest supporters of the anti-ratification candidates was Mr. L. Woodward, who has a large wine vineyard near San Jose. On August 7 in the height of the campaign, the San Jose Mercury printed an article complimenting Mr. Woodward on the size of sugar prunes raised on five-year-old trees planted in his vineyard.

San Joaquin County in one of its two Assembly districts, that outside the city of Stockton, eliminated all wet candidates at the primaries. In its Senatorial district, San Joaquin nominated a ratification candidate who has excellent chances for election in November. San Joaquin County is the heart of the table-grape growing industry of the state.

Fresno County, with its forty million grape vines, where the bulk of the grapes of California are grown, named ratification candidates in every one of its legislative districts, eliminating all others.

And, finally, in Sonoma County, one of the principal wine grape growing counties of the state, C. C. Young, ratification candidate for lieutenant governor, got the highest vote for nomination for that office.

In other California legislative districts outside of San Francisco (San Francisco's wine interests are confined to saloons and cafes) the vote was in a great majority of cases overwhelmingly in favor of ratification candidates.

California is clearly in line for a place among the ratifying states. It is the part of her people, however, to keep actively on the job until the last vote is counted on November 5th next.

E. E. Grant's Good Work.

The Santa Clara County Board of Supervisors has revoked the licenses of all Santa Clara County roadhouses to take effect on September 30th.

This will close every saloon in Santa Clara County outside of the towns of Alviso and Gilroy.

Then the Gilroy Town Council issued an order closing the saloons of that place. This leaves Alviso the only wet spot in Santa Clara County.

The action of the Santa Clara Supervisors and of the Gilroy Coucilmen was taken after former Senator E. E. Grant had made extensive investigations in Santa Clara County, and had placed his findings before the public.

Curiously enough an independent investigation had been made by the Santa Clara County War Service League showing the same conditions which had been uncovered by Senator Grant.

The League backed up Senator Grant's findings before the Board of Supervisors and the Gilroy Council. There was nothing for these bodies to do under the circumstances but revoke the licenses.

Truth And Publicity.

The Santa Clara County incident demonstrates the value of publicity and truth telling in the campaign against vice. The opponents have nothing to fear from the truth.

The vice exploiters have everything to fear from the truth.

The opponents of vice need have no fear of publicity.

Vice has everything to fear from publicity.

Vice can no more exist with the clear light of publicity turned upon it than disease germs can live under rays of the sun.

The vice conditions in Santa Clara County roadhouses have existed for years.

Such conditions exist in the roadhouses wherever tolerated.

But the vice exploiters are very successful in heading off the one thing they fear, the one thing which they know means ending of their activities, namely publicity.

Grant's Publicity Methods.

Mr. Grant has been peculiarly fortunate in getting the facts of his investigations before the public.

Once the public knows of conditions and public opinion is aroused, under which the most complacent public official is compelled to do his duty.

Such has been the result of Grant's work in Santa Clara County. The same results have followed the publicity which he has given to conditions at Vallejo. Sacramento, Stockton and numerous other places which have had the advantage of his investigations and clear cut publicity work.

His record of achievement is an enviable one. California is fortunate in having him on the job.

THE BRITISH DEAD.

Here do we lie, dead but not discontent;
That which we found to do has had accomplishment.

No more for us uprise or set of sun;
The vigilant night, the desperate day is done.

To other hands we leave the avenging sword,
To other tongues to speak the arousing word.

Here do we lie, dead but not discontent,
That which we found to do has had accomplishment.

Forget us not O Lord for which we fell—
May it go well with England, still go well.

Keep her bright banners without blot or stain,
Lest we should dream that we had died in vain.

Brave be the days to come, when we
Are but a wistful memory. . . .

Here do we lie, dead but not discontent,
That which we found to do has had accomplishment.

—Joseph Lee in "Work-a-day Warriors.

Excusing faults cures them not.

AN ASIATIC INVASION.

Chinese students numbering 151, designated for Universities and colleges in the United States, arrived in San Francisco on the 4th of September and remained for several days. They were entertained while here in a variety of ways both by their own countrymen and the citizens of San Francisco and other Bay cities.

One afternoon they were taken to the grounds of the University of California where was offered them to their great delight their first view of a great American educational institution.

At a reception given them in the Y. M. C. A. building in San Francisco one of the young women said in response to the welcome there given: "The privilege of studying here in America involves an obligation, that of applying what we learn to help uplift China as women in America help uplift America. Chinese women students are especially obligated to help bring to pass more desirable conditions in the life of our people. The future of China, as never before, is to be mostly guided by the high quality of Chinese home life. Your kindness will encourage us in resolving to serve our country."

This young woman, Miss Dong, from Ginling College, Nanking, goes to Bryn Mawr.

At a luncheon given by the China Commerce Club in responding to words of welcome by Captain Robert Dollar, Professor N. C. Yang, dean of Tsing Hua College, said:

"It is with heartfelt gratitude that I have the privilege of thanking the members of the China Commerce Club for the hospitality extended to us. The various pleasure trips, arranged to combine with things most useful and of educational value, show the extreme care and interest that you have taken in us. It is a token of the traditional friendship between America and China. On behalf of my party of fellow students, I can but simply say from the depths of my heart, I thank you all.

"The United States of America has always been ready to assist China. The introduction of Christian education, the open-door policy, and the contributions for relief to our people who suffer from misfortunes are but most general instances of American good will to China. The return of the Indemnity Fund enables many students to acquire the American education.

"American education is democratic. It is an education which both teaches and creates ideas and ideals. We are taught but we do not have to follow and when we follow, we follow not blindly. Such education is most suitable for the Chinese.

"Our faith and trust in America is assured by the increasing number of students coming over each year. The student party of 1918 is almost twice as large as the party of 1917. Of our party of some 150 members 83 owe their gratitude and privilege to the American people's indemnity refund. In no other country in the Western world are there so many students as in this country.

"Our absolute faith and trust in America is shown in our hearty support of the principle so nobly expressed by your most illustrious President, that democracy shall reign in this world and Democracy will win.

"Such sameness of ideals bind our countries strongly. It must be left to the privilege of such organizations as the honored China Commerce Club of California to make the bond of friendship lasting."

Two of the students also responded. Mr. Lu Sung-en, who was educated at Government Teachers' College, Nanking, who is to study physical education at Oberlin College, and who is a Ministry of Education student, said: "We assure you that studying in America is a privilege greatly coveted by students in China. We will do our utmost to satisfy you of our appreciation." Mr. Lee Dih-yuin, who is a private

student, educated at St. John's University, Shanghai, who is to study physics at Cornell University, said: "As our ship came into the Golden Gate and we wondered at the beauty of the mountains and the water and as we were later greeted so pleasantly by your Committee of Welcome, we resolved that we would learn thoroughly all we could in the few years we should be in America. By taking helpful part in the progress of China we trust that China may be in a position to help humanity as one of the world powers."

Among the addresses given at the time the luncheon was given by the China Commerce Club was one by Bishop Nichols on the words, "Our Hope for Years to Come." The address was in the main as follows:

"When that far-seeing statesman Li Hung Chang visited Philadelphia some years since and was shown the Liberty Bell, his keen eye immediately took in the historic crack and with a bit of drollery he asked "Is then Liberty cracked in America?" "Our hope for years to come" is that we may convince China and the world that the American metal of liberty is not "cracked," that its clapper never struck more stirring pulsations for human freedom than now, that our "ringing true" for the rallying to world progress for the people was never more rythmical nor more resounding than in the issues around which many flags are gathered in their colossal strife today.

"This hope is grounded on that law of race contacts that is so well illustrated in this coming to us of this notable body of the picked youth of China which our China Commerce Club generously enables us to welcome to our city. That law in brief is that "like produces like." If bad goes over the racial line it brings out bad. The greedy American finds the greedy Chinaman and the immoral Chinaman finds the immoral American in a commerce of ills. But the outstanding fact that is and has been making history in the relations of America and China is the working of that ethnological law in the showing that good calls out good in reciprocity of the races. And if our American problems have been many in the welter of races in this country red, black, brown, suntinted all with the white and with each other from their commingling of ills here we have signal and hopeful guarantee of world brotherhood in the mutual contribution of good things across the racial contacts.

That such guarantees are valid so that we can base upon them in all its bigness "Our Hope for Years to Come" we may cite in evidence just passing references—time limits us to that—to a few facts of happy historic record:

1. Educationally, your presence here, over one hundred and sixty of you, and the 800 already pursuing their studies at our educational institutions, is a singular showing of the way in which the very fierceness of war may be turned to humanitarian praise. A veritable instinct and will of brotherhood went over that racial line with its return of the indemnity fund. Instantly it evoked that beneficent trait of your Chinese statesmen to use the funds in sending the choice youth of your country for training here. Our confidence in your country's honor reacted in your country's confidence in our civilization. And who can estimate the effects upon good understanding and all chapters of history to cover the future inter-relations of China and America in all this? Indeed your clever students at some of our leading universities have already shown our students how to take prizes in their own tongue!

2. Politically, in a good sense we sent you our Anson Burlingame to be the first and unique Treaty Agent to frame adjustments of China with the powers of the world. He well justified that toast which was made to him just fifty years ago at a banquet given him and a distinguished body from China that accompanied him, namely, "The citizen of the younger and the representative of the oldest nation." He had practically effected treaties with five of the world powers and was engaged upon a treaty with Russia when he died in St. Petersburg in 1870. Then there was the better known high agency of our John Hay in keeping the "open door." That and the opening of the door by Burlingame, are significant of measures of State in which good intent has gone across the line in one direction to evoke good intent, to come back in another direction all in the interest of mutual community of good things.

3. Fraternally, some eight years ago thirty of our business men selected from the Associated Chambers of Commerce of this Pacific Coast, prominent among whom was our Captain Robert Dollar, whom we so much miss from this gathering he had hoped to attend, took to China our leading men of the marts in order to meet leading men of China in the interest of better commercial relations. They were cordially received, like met like and much was accomplished. But one immediate effect of their trip was most interesting and striking. In their mission for commerce they were led to form impressions upon all that which more ordinarily goes under the name of Missions and Missionaries. When they started out they discussed that and found themselves as a body very indifferent not to say somewhat cynical as to the value of missions and missionaries, probably reflecting current notions of the "man in the street" who has never looked into facts. At the close of their visit they had a final meeting at Hong Kong and the question was put to the entire membership to express their opinion as to missions and missionaries in China. A motion was "unanimously carried that the missionaries were of great commercial importance to China, in fact without them it would have been impossible to have obtained the results commercially that we have obtained." When we remember that it was barely eighty years ago that a missionary said that all he could hope to do in the first seven years was to "get a little oil on the hinges of the then closed door," this testimony from a source not only impartial, but unfavorably prepossed to the contrary, is given in evidence of the law of good producing good in lines of human brotherhood.

And so Educationally, Politically and Fraternally we have solid ground on which to base "our hope for years to come" that our liberty will ring true. We believe that it rings for manhood because it rings for the "Superman," Christ who put Christ into the Christianity of this era which is nothing, if not as it is called, a Christian Era. Christ has added the meaning of His Divine Person and work to the Golden Rule, and so in His sermon on the Mount has rehabilitated it as it was given six centuries before Confucius.

And as our Liberty Bell rings true, may China—may the world, may Germany itself—all ring out the old and ring in a new, not with one bell but with a world chime of music for our sphere:

> "Ring out the thousand wars of old
> Ring in the thousand years of peace."

The Pacific regards the coming of this band of students and the reception given them here as of great significance. We were intending to comment thereon, but have neither space nor time for it. Much, however, is indicated in the addresses from which quotation has been made. For the material out of which this article has been prepared, more of which we hoped to be able to use, we are indebted to Mr. Frank E. Hinckley, a member of First Church, Oakland, and a San Francisco attorney, and connected with the China Commerce Club.

For the cut picturing the students, we are indebted to the China Mail Steamship Company.

BAY ASSOCIATION PACIFIGRAMS.

San Rafael goes over the top for sunshine.

Attendance fair, especially at the lunch tables.

In the absence of the Moderator, Dr. Frear presided with dignity and grace.

Three new men presented in fine style "The Church of the Future."

The brother who wore a long coat because his short one was not quite so good created considerable merriment.

Dr. Nash awakened a desire to become better acquainted with Dr. Rauschenbush's latest book.

Only two uniforms were in evidence. Both were worn by ministers.

Dr. Stauffer occasioned regret by his absence—unavoidable, no doubt.

Two new subscribers for The Pacific! Thus the good work goes on.

Dr. Kelsey was ready for the "Great Drive," but alas, only a few remained to learn the secrets thereof.

The proposal to characterize our gatherings with a picnic lunch was too cold for much warm enthusiasm. All right for a spring meeting at lovely Mill Valley.

Was it a wedding or a funeral that kept Dr. Kloss away?

Evidently Brother Isaac was in overalls—building ships.

The committee appointed to awaken greater interest was a good one. Watch their efforts and respond to their appeal.

Deacon I. H. Morse must have been "down at the ranch."

Wonder if Pastor Clarke of Fruitvale was busy raising his church debt!

A meeting where none had to go before adjournment! Would that be an indication of the millennium?

Possibly Brother Griffiths was delayed by his 'phone conversation with Lloyd George.

The Boulevard pastor must have been busy getting "ads" for his church paper.

No one who listened to Dr. Van Horn in the few moments of devotion at the close of the morning session will soon forget the tender suggestiveness of his words concerning prayer

If you have not done so already, turn to another column and read full account of the Association prepared with great care by one of our bright women. ATTENDANT.

EIGHTY-NINTH MEETING OF THE BAY ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINISTERS.

Tuesday, September 10th, 1918—With the San Rafael Church.

Despite the distance and the early hour a goodly number of the delegates and clergy assembled in the San Rafael Church Tuesday, September 10th. The inspiring hymn, "All Hail the Power of Jesus' Name," began the devotional season, led by Rev. H. H. Wikoff, closing with a prayer by Dr. W. C. Pond. Necessary business consumed some time, and this was followed by a most interesting description of a few weeks in Alaska among the churches by Rev. Mr. Wikoff. He confined himself to the salient points of Congregational work in our most northern territory. There are five churches in Alaska supported jointly by the American Missionary Association and "our own United States." The church at Nome has federated with the Methodist Episcopal Church recently.

At Douglas Island, opposite Juneau, there are three churches of as many denominations, which was none too many before the bottom dropped out of the Treadwell mines, and there were 3,000 people at Douglas. The partial closing of the mines from the underground pillars being removed and the waters rushing in, has reduced the population one half. Consequently all the churches are living at a poor dying rate. It's a fine field for consecrated effort, even under these conditions. Efforts are being made to install a forceful, devoted Home Missionary at this important point.

At Valdez the church is progressing under Rev. Mr. Bollinger, recently the missionary at Douglas. The population of Valdez is only 700, but at one time, when the Alaska mines were opened, 5,000 people camped on the beach awaiting transportation. The church here has eleven members, but Mr. Wikoff was there on a Sunday of special celebration, and the church was crowded, and $80.00 contributed towards benevolences. Despite only eleven members the average attendance at prayer meeting is fourteen, which in proportion to membership is better than many churches in the Bay Association are doing.

Anchorage is a town built by the United States in a most substantial manner, but the church and parsonage are not in keeping with the other buildings. It's a strategic point for our work, although the war has greatly depleted the population.

Three suggestions in regard to the Alaskan Missions to be solved:

(1) Should we turn over our work to the Presbyterians, who have been on the field before the Congregationalists, and have a fine record? Episcopalians, also, devoting themselves to the work under Bishop Rowe.

(2) If we continue our work the denomination must realize the missionaries must receive good salaries. This has been the policy of the other denominations, with better results.

(3) The effective continuation of our work depends largely upon putting some competent man in charge of the entire field, with powers to act as his wisdom directs as emergencies arise.

Three interesting and thoughtful talks were given as a symposium on "The Church of the Future" by Revs. E. O. Thayer, R. C. Waddell, and R. D. Collyer. A spirited discussion followed, some agreeing with the sentiments expressed, but others believed them too pessimistic. All, however, agreed the church was not living up to her opportunities and a radical change in her policy was necessary.

The afternoon session was better attended, and consequently much publicity given to the new plan of the Interdenominational Missionary Committee, represented by Rev. Mr. Worley, for missionary study classes for everyone in all the churches, being successfully exploited in the South, and a committee was formed to interest the people of the Bay Cities.

Professor Tolson in a most able paper entitled "What ought to be our attitude toward the German people after the war," pleaded for patience and the elimination of all hatred, as the Germans were not what they had been forced to become by the leaders of Militarism.

President C. S. Nash's resume of Prof. Rauschenbusch's latest book, "A Theology for the Social Gospel," was instructive and provocative of a desire to read the volume discussed.

Thus closed a profitable and enjoyable meeting of the Bay Association with two questions unsolved: How can we bring out more people to learn what our churches need and are doing? And how can we, as an association, come in closer touch with the needs, problems and life of the churches at which we meet? DELEGATE.

Our own possession, though our own, 'tis well to hoard anew, remembering the dimensions of possibility.

NOTES AND PERSONALS.

Three persons were welcomed into the fellowship of First Church, San Francisco, last Sunday.

Next Monday at the meetiig of the ministers in San Francisco the Rev. R. C. Waddell will read a paper on "Christianity and Spiritualism."

The Pacific is to be congratulated because of the coming to its aid of the Rev. Dr. James D. Eaton of Los Angeles, who has been writing for several weeks now those interesting and valuable "Los Angeles Notes."

The force at the Congregational Rooms was more than pleased with the return of Secretary Rathbone after a somewhat protracted vacation on his ranch at Kenwood. Although a believer in rest through change of occupation, he gave himself unreservedly to the activities incident to ranching, arising early and working late. Unfortunately an accident injured his son, somewhat seriously, but he is recovering, and the secretary makes no mention of the slight bruises which came to himself. A pile of work awaited his return, to which he is giving himself with nis usual devotion. So many of our ministers are now in war work that the secretary must necessarily give much of his time to finding occupants for their vacant pulpits. Fortunately he has Rev. E. J. Singer and Rev. A. B. Snider— worthy brethren— upon whom he may call for supplies from Sunday to Sunday.

LOS ANGELES NOTES.

By James D. Eaton.

The Mount Hollywood Church of this city is happy in the possession of its new pastor, Rev. Edwin P. Ryland, D. D., who began his work only seven months ago, yet has had the satisfaction of receiving to membership eighty-one persons, of whom twenty-nine came on confession; making an addition to this small church of about fifty per cent. In the Sunday school plans have been made for advance in several directions, including a class for training teachers and two others for mission study; the three to meet before the prayer-meeting each week. Also there will be special work in the interest of men and boys under a trained leader, a teacher, who renders unpaid service. The church responds to the new leadership in a growing desire to see clearly the oportunities for world-wide service, and to bear a part in making the vision a glorious reality. Dy. Ryland has been one of the influential ministers of this city for the past sixteen years, during five of which he has served as President of the Church Federation. Indeed, he assisted in forming the Federal Council of the Churches of Christ in America, going to New York and Philadelphia in the interest of that movement. As soon as the Annual Conference of the Methodist Church shall have acted upon his request for dismissal, he expects to enter the Congregational fellowship.

Miss Tsune Watanabe, President of the Woman's Missionary Union of our chruches in Japan, addressed a large meeting of ladies at the First Church last Thursday morning on the Home Mission Work in her own country. Twenty years ago, when she was teaching in Kobe College, she began organizing the women for sharing in that work, until now there are about 100 societies having some 1600 members who pay monthly dues into their respective treasuries. They sustain Bible women and help in work for the Woman's Christian Temperance Union, the Red Cross, homes for servant girls, night schools and social movements. She referred to her extended travels in the Orient, outside of Japan, in her official capacity exploring and organizing societies during a period of seven months in Korea, three months in Formosa, and a time in Manchuria. She said the Japanese do not easily adopt the Christian faith; for they are inclined first to investigate with care its claims, to study and to reason, she herself waiting four years before yielding her heart; but when once they decide to accept the gospel, they become devoted followers of the Lord. After she had finished, Dr. Lyman B. Sperry deepened the fine impression which had been made by telling something of what he had known of the speaker during the years she was a student at Carleton College, where she distinguished herself by her scholarship in mathematics and logic.

At the Church of the Messiah last evening was held a service in memory of one of its members, Mr. James E. Sprunger, State Secretary of the Y. M. C. A., whose early passing out of this life has left a large place to be filled. Addresses were given by Judge Bledsoe of the District Court, who had served on the executive committee for eight years, and President Blaisdell, who was a warm personal friend; and all through the service was manifested a spirit of tender affection for the departed brother, and of deep appreciation of his charming personal qualities and his wise and fruitful labors both here and in Europe. Rev. Howard Dean French, the minister, spoke of going to make a pastoral call on the sick man, but of finding himself in the position of recipient rather than that of giver of help; for he came away from that bedside spiritually refreshed and strengthened. Mr. Sprunger was brought into special prominence through the experience he had gained, before our own country entered the war, in the camps for German prisoners in England, and those for Allied prisoners in Germany, where during seven months he gave unsparingly of his strength, physical, mental and spiritual. We all may well find it in our hearts to say, as that congregation sang:

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed.

Thou wast their rock, their fortress and their might;
Thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their light of light.

Oh! may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold, Alleluia!

A SOUTHERN CALIFORNIA PASTOR'S INTERESTING EXPERIENCE.

The Los Angeles Times of recent date had the following note:

Dr. N. L. Rowell, pastor of Mesa Congregational Church, Sixth avenue and Fifty-fourth street, yesterday preached his morning sermon to a relative he had not seen for forty years. When George Rowell of Orange, a wealthy walnut grower, with his wife, walked into the church, one of the deacons noticed the strangers and spoke to the pastor concerning the newcomers, and asked the minister if he knew them.

"No, I don't know them," remarked Dr. Rowell; "in fact, I have never seen them before. Perhaps they have recently moved into the Angelus Mesa, and I shall call on them."

After the sermon, while the visitors were being greeted at the door of the church, one of the members said: "I would like you to meet our pastor, Dr. Rowell."

"Yes," answered George Rowell, "I too would like to meet him. He is my uncle, and I haven't seen him since I was a boy."

PLYMOUTH CONGREGATIONAL CHURCH, PASO ROBLES, CALIFORNIA.

The Sunday School and Church held a rally day picnic on Friday evening, Sept. 6th on Plymouth Hill, a hillock covered with large green oaks here in the city. All brought war rations and watermelons and fruit were plentiful. Social chats, stories, games and songs around the camp fire made a most happy and enjoyable time for both old and young.

On Sunday the 8th, Rally day was observed at the hour of morning worship. The program was given by the Sunday School, subject, "Our Stainless flag," a patriotic service in pageant form. One girl represented Columbia, wearing the colors and personifying the United States pointing out her greatness and her ideals. Uncle Sam was represented by a boy appropriately dressed, who informs Columbia that in spite of the great principles for which she stands, thoughtless citizens have allowed evil stains to mar the flag. An American flag was carried by two pupils on which cards were pinned bearing the words: Waste, Intemperance, Ignorance, Prejudice, Wrong and Disloyalty. One by one pupils came to the platform addressing Columbia and Uncle Sam and removing the stains. At appropriate times during the pageant the verses of "O Columbia, The Gem Of The Ocean" were sung by one of the girls. At the conclusion of the pageant the audience joined in "The Star Spangled Banner." A reading was given by Mrs. McKinley entitled "The Service Flag" which very appropriately led the dedication service for the five additional stars on our service flag which immediately followed. Our service flag now contains twenty-four stars.

The service was attended by a large audience and a grand rally day offering was received. The picnic and the rally day service have made a splendid opening for the years' work following the vacation season.

STOCKTON.

On September 8th, our church celebrated the sacrament of the Lord's Supper. The pastor emeritus—Rev. R. H. Sink—and the pastor officiated. The names of nine people were presented for admission into the church. Seven of them, including the pastor, and his wife and son, came by letter and two on former confession. Mr. Sink received them into membership.

In addition to serving as a speaker for the "Four Minute Men" the pastor has been named captain of one of the teams on the drive for membership for the local Y. M. C. A. and has been appointed on a team for the next Liberty Loan Drive.

AUBURN.

The coming of Rev. Grant L. Schaeffer some three years since was a boon to the Congregational forces at Auburn. He has given himself diligently to the improvement of the property—raising the church four feet, painting the same and remodeling some rooms in the rear, so that they make a comfortable parsonage. A fine preacher and industrious pastor, he is getting the church in the best working shape for years— the financial budget being raised more readily than ever before. Recently a good woman bought an auto if the minister would manage it the same—so an enjoyable vacation at Santa Cruz was hers with Rev. and Mrs. Schaeffer. Born in Pennsylvania, but serving recently in New Hampshire, he finds California most delightful, and we have reason to hope he is here to spend the remainder of his days.

ROCKLIN.

Rev. N. H. Ogle, for three years pastor, is about asking a leave of absence, not that he may enlist, being beyond the age—but that he may look after some property in El Dorado county formerly cared for by his sons. He has four—three already in the war service, and the fourth included in the last registration. The attendance has been fair—services being held in the evening only, and his determined opposition to the saloon has had its influence. In elections the wets have carried the day—but the $1,000 license divided between four saloons became too heavy as one and another saloon withdrew, and so the final one not able to pay has also closed its doors. The only hardship to the town is the inability to use the street lights.

GUERNEVILLE.

Norman W. Pendleton has completed a year's work at Guerneville. The year has produced a substantial addition to the membership of the church, the largest Sunday night congregations that the church has known. The missionary budget has been raised; $159 contributed to Armenian and Syrian Relief; $25 to Cong. War Work, and substantial gifts to Y. M. C. A., Red Cross, etc. Pastor's salary and all debts have been paid and a surplus left in the treasury. The church has called Mr. Pendleton for another year with an addition of $200 to the salary. The business men of the community presented the pastor and wife with a vacation gift of $107.50. The check was accompanied with the following letter signed by Mr. S. B. Buchner, vice-president of the Chamber of Commerce, a leading business man:

"Fully realizing how poor an instrument language is to express the fullness of the heart, we who subscribe our names to this memento beg your generous acceptance. You and your family have given so unstintedly of treasure that perisheth not, and will receive a reward we cannot give, from Him, who alone has the power. Yet in thy palm would we place our gift, the honest fruit of our toil, as a token of our love and affection for you and your family. You have shown us the star in the east, the dawn of a brighter day, led us to build our hopes upon the only foundation that time and tide cannot alter, a glimpse of 'El dea qui virni,' the real 'Der Tag,' the universal brotherhood of man. In the battle we will help uphold thy spear, in thy journey be thy staff, in affliction thy comforter, through life thy brother and thy sister, and by God's grace join thee in the great beyond. With 'the forward look' and faith in 'the gospel of good cheer' we are * * *."

THOSE BOXES FOR THE INDIANS!

On account of the "present war conditions" our usual "free transportation" for the Indian boxes has been recalled. But please do not forget to care for the needy, very needy Indian this winter in Ft. Bidwell or Likely Modoc Co. Send several parcel post packages, or prepay the freight on all boxes.

Write me at once of work done during September 1917 to 1918 and of what you hope to do the coming year for our Calif. Indians. Mrs. D. Goodsell, 2614 Dana St., Berkeley, Secretary of Indian Work, W. H. M. U.

OREGON LETTER.

By George H. Himes.

In response to the call for service in the army following the declaration of war against Germany on April 6, 1917, fifty-nine young men of the required age connected with the First Congregational Church of this city offered themselves at once. All were accepted and with one exception they are on duty—and he is preparing—the greater proportion of them being "Somewhere in France." Amid all hazards incident to the preparation and transportation to the numerous points of service in our own land and across the sea to the "far-flung battle line," the first death was reported at the service this morning in the person of Robert Nichols Walpole, who was killed in action recently, who through his parents and grandparents on both sides has been connected with this church from his birth, and as the years were added to his life he evinced a growing attachment to the church in all its activities. Following his name upon the church flag a golden star will at once be placed.

While the departure of "our boys" to their respective stations under orders was an occasion of deep feeling, the real impressiveness of what it means to be at war—a righteous war if there ever was one—cannot be fully comprehended until the reports like the one received this morning begin to come in; and henceforth for years, without a doubt, such reports must come in constantly increasing numbers.

Sad as it is to contemplate, there ought not be a dissenting voice among our people of all ages throughout the nation against responding to every call by the constituted authorities to the utmost of our ability to win the victory over autocracy, make the world safe for democracy, and democracy safe for the world, in the highest sense.

Last Thursday evening a unanimous call was extended by the First Church to Rev. James A. Jenkins, D. D., of the Warren Avenue Church, Chicago, to become its pastor. It is expected that this matter will be settled during the coming week, there being good reasons for believing that he will accept the call.

Services for the day in the First Church were conducted by Rev. Milo J. Sweet, pastor of the First Congregational Church of Pontiac, Michigan, and Moderator of the Michigan Congregational Conference, who at present is with the Spruce Plane Division under Major Mills at Vancouver, Washington.

The registration last Thursday from Oregon for service in the army was 105,000.

Portland, Sept. 15, 1918.

INLAND EMPIRE NOTES.

The first meeting of the Congregational Alliance was held at the Westminster Church last Monday afternoon. The program was the recital of Vacation Experiences. The president of the Alliance, Rev. Geo. C. Weiss, gave a graphic description of the strenuous month he spent at the Seattle naval shipyards, and how he facilitated ship building for Uncle Sam. Mr. Julius Jaeger gave an interesting account of what he received and enjoyed as summer student at the University of Washington. They were six weeks of pleasure and profit, and he was favorably impressed by professors and students. Rev. James A. Pendleton gave an illuminating report of his work as chairman of the Civilian Relief of the Red Cross, and of the institute held in this city under the auspices of the Home Service League. Dr. Burdick pronounced his 20 days' work in the harvest fields of the Big Bend Country educational as well as financially profitable. Since the meeting of the Alliance I have had a pleasant interview with Rev. H. A. Luckenback, who is enthusiastic over his ship-building experience at Seattle. Since returning home he has made a trip to our frontier home missionary field in the Okanogan country. He reports Rev. J. W. Skerry as equal to the vast field which he has to cover, and enjoying the work, and feeling that he is where the Lord wants him to be. That is the acme of ministerial contentment.

Rev. Joel Harper, of the Westminster Church, has announced a series of sermons on "Contributions to the American Republic." The first one was given last Sunday on the "Message of the Puritans." An interesting letter from Dr. Thomas H. Harper was read at the Alliance meeting. His life has been a strenuous one while in England, and continues to be since he arrived in France. The subject by Mr. Weiss last Sunday morning, was, "Shall Women Preach?" and Dr. Burdick took for his theme Sunday night, "The Legend of Lake Chelan," which he explored during the summer.

Plymouth Church, and the Fifth Presbyterian Church of this city, after experimenting through the summer, have decided to continue their federation during the war. The morning services are to be at the Plymouth Church, and the evening at the Presbyterian Church, and the pastor of the latter church, Rev. Hugh W. Jones, an able and devout Welshman, is to minister to them.

President S. B. L. Penrose of Whitman college recently signed a contract with the war department to handle 250 young men who will be trained as officers. The government will pay their board, subsistence and tuition, pay the men $30 a month as privates, furnish them with uniforms, equipment, cots, mattresses and blankets. The men will be voluntarily inducted into federal service October 1. When the school opens they will be measured for uniforms.

The college will make provision for study halls, where the men will study under military supervision. A social center will also be provided, and fraternity houses and other buildings will be used.

It means a complete change for the college, which will be on a strict military basis as far as the men are concerned. Commissioned and non-commisisoned officers will be assigned by the war department to assist Captain Steele, who is head of the military department.

Dr. O. H. Holmes, of Walla Walla, expressed himself as follows at a patriotic meeting last week: "The only peace terms to which we can possible agree will be those which we will dictate from Berlin, with the Kaiser and his sons in dungeons beneath the conference room" and 8000 people roared approval." J. E.

Spokane, Wash., September 12, 1918.

A PRAYER FOR THE WORLD'S REBUILDERS.

We send them off to school again today,
This cool September morning. All the street
Is musical with patter of small feet;
And little shining faces, all the way,
Seem wayside posies for our smiles to greet.
I wonder if they ever guess or know

With what strange tenderness we watch them go?
Just children on their way to school again?
Nay, it is ours to watch a greater thing—
These are the World's Rebuilders, these must bring
Order to chaos, comforting to pain,
And light in blasted fields new fires of spring,

Dear Lord, Thy childish hands were weak and small,

Yet had they power to clasp the world withal,
Grant these, Thy little kindred, strength as true—
They have so much to learn, so much to do!
—Theodosia Garrison, in Good Housekeeping

Woman's Board of Missions for the Pacific.

Women's Board of Missions for the Pacific.
Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

ANNUAL MEETING.

All that loving devotion could do was done to make the 45th Annual Meeting of the W. B. M. P. at Plymouth church one of inspiration, uplift and education. From beginning to end it was evident that no detail had been forgotten to make it one of the best meetings in the history of the Board.

"The Trust Confided to Us" was the general theme of the two days' session.

Mrs. E. A. Evans, after a year's successful leadership of the Board brought greetings.

The Executive Board's part in keeping the Trust was told by the officers grouped about the President as in an ordinary session. Two outstanding features of the year's work were the establishment of a Branch in Arizona and the Treasurer's report, which for the first time in many years was closed without a deficit.

After a soprano solo by Miss Ruth Thompson, Miss Henrietta Brewer told how the development of the Trust by the Branches had been accomplished. Mrs. J. H. Lash gave a survey of the work of the Southern Branch and Mrs. H. M. Tenney brought the report from the Northern Branch.

Wide-awake methods and other possibilities were presented by Mrs. F. J. Van Horn and Miss Edith F. Parsons to show how every church might share in the Trust.

That the boys and girls might have a part in preparation for the trust that is confided to them Mrs. C. S. Nash conducted a Study Hour for them in the reading room at 5 p. m.

A splendid dinner was prepared by the ladies of Plymouth church.

The evening program was opened by a tableau entitled "Toilers in the Web of Life," under the direction of Miss Sara Kloss of Plymouth. This was most effective and showed much talent in the young women who assisted Miss Kloss in working out her finely conceived theme.

An Expedition into Inter-Racial Brothehood by Dr. James A. Blaisdell, President of Pomona College, giving us glimpses of a trip recently taken with a party in behalf of the American Board, awakened keen interest.

Dr. Blaisdell said that official Japan was eager to welcome his party, not simply Christian Japan, but religious Japan, which included Buddhists and others of ethnic religions. All over Japan, even among those who make no claims to be Christian, men are thinking in the terms Fatherhood of God. The Bible is the best known book in Japan and the Buddhists know more of the teachings of Christ than of Confucius or even Buddha. With Japan suddenly come into consciousness of world power the history of Asia is being written for a thousand years. Christian civilization is most needed in Japan if she is to lead the other nations of Asia. Today Buddhism is losing its grip, the Japanese are losing their respect for old customs, and this is Christianity's chance and the time for Missions and missionaries to break through the "Hindenburg line."

The evening service came to its close and also to its climax in the dramatic concert given by young ladies of the First Church, Oakland, in costume, assisted by the choirs. This was in the form of a pageant which had been prepared with great care and skill by Miss Elisabeth Benton, and was one of the most impressive features of the meeting.

Wednesday morning the devotional service was conducted by Miss Mary Porter. She brought a message of inspiration and cheer in unfolding her theme of God's wonderful way of leading his people.

Mrs. C. A. Kofoid spoke briefly upon the work of the Y. W. C. A. and of the campaign which is to be launched in November, together with the Y. M. C. A. and other war work for $133,000,000. She referred to the Association as the arm of the church and of all women's organizations the only one that is putting it over in war work.

In a short review of the two Mission Study books—"Women Workers of the Orient" and "Ancient Peoples at New Tasks"—Dr. Ralph B. Larkin remarked that these two books have to do with labor problems; that religion is pretty much a matter of economics. Illustrative of new conditions under which we live he said that 80 per cent of the conversation in China is about food. The great pressing problem of the people is how to get something to eat. The same is true of India. In Japan millionaires are becoming common, while in the factories, where fully 65 per cent of the toilers are women, the conditions are constantly getting worse. This is the day for the Christian missionary to step in and save the people of non-Christian lands from falling into the same mistakes in industrial life that we have made.

Miss Edith Tallmon charmed her listeners with silhouettes of Lintsing, China, as she brought before us pictures of experiences in the Mission there and of the power that a life linked with Christ may have with eager women and children, hungry for love and sympathy.

The election of directors for the coming year resulted in two new names being added to the Board—Mrs. W. F. Kroll and Mrs. Albert Hart.

Dr. Kelsey outlined the plan for a Mission study drive to take place in January. Also of an every-member canvass to be made in December for subscriptions for Missions to raise $16,000,000. Dr. Kelsey said that there never was a time when interest in Missions was so great as now and urged all to do their part in the great move to make them most effective.

A soprano solo by Mrs. Benjamin Barton at this time was much enjoyed.

The power of Christ to Reconstruct Human Life was the theme of a noon-tide meditation by Prof. John W. Buckham. He said that Christ did not come first with power but with spirit. Soon the church forgot the power of Christ and turned to another power—to life of armies and His life was left out. Now and again He returned to power in the life of St. Francis and of Luther and John Wesley, and now, in the coming of Modern Missions, which he called the romance of Modern History.

After luncheon Mrs. A. C. Posey spoke upon the subject, "Why Every Woman Should Be Faithful to the Trust." She said that each soldier in battle must answer the question, "Have I done my duty?" and that every woman must ask herself the same question. American womanhood is a great privilege; also a great responsibility, and the challenge of the age is to every woman to be faithful.

When Mrs. E. R. Wagner, Foreign Secretary of the Board, took her place upon the platform for her annual review of the Fields, all missionaries present were invited to go forward with her. Six responded and each introduced herself with a few words of greeting. Mrs. Wagner

called upon Dr. Sargent for the report from Lintsing, China, who told us that during the past year 3000 individuals had been in the dispensary and that four times that number had been treated by the staff. That the most important event at Lintsing had been the coming of Miss Munger. A call to prayer that she might have the physical strength to endure the strain of work was made.

An appeal from eighty-five women of the church at Lintsing was brought by Dr. Sargent to the women of the W. B. M. P. for a woman physician to succeed her.

Turkey, Africa, India and Japan were reviewed by Mrs. Wagner. With China aroused, Siberia distracted, the question is what is to be the influence of Japan upon them.

Following a solo by Miss Gladys McDonald, the report of the Resolutions Committee was presented, expressing the appreciation of Mrs. S. F. Bufford and Mrs. S. T. Alexander, who have passed into the great beyond, for their loyalty to the great cause for many years; to Mrs. George W. Hinman, sympathy in her illness; endorsing the movement for National Prohibition; thanking the ladies of Plymouth church for the unusual quality of the hospitality with which they had entertained the Annual Meeting of the Board; to the chairman of our program committee for her resourcefulness and devotion and the splendid response of those who have contributed in many ways; and to our president for her inspiration, courage and clear-sighted advice in meeting difficult problems, and her spiritual leadership in the wonderful weekly prayer service.

Mrs. J. H. Lash, the able president of the Southern California Branch, conducted the closing exercise, which was in the nature of a flag service under the direction of Miss June Alexander of First Church, Berkeley.

Mrs. Lash called attention to countless reports of suffering and privation and of war relief workers that come to us in these days, and said that all that had been reported was just as true of our Missions and missionaries. Babies have been dying for centuries; mothers have been neglected and we have stood idly by. Our missionaries have gone out alone, single-handed, to do what our boys are now doing. We hope now to stir up other women for the third line of defense.

With an American flag in the center, thirteen conquest flags, each with the name of one of our missionaries, were presented and grouped. Thus was symbolized to us not only the coming dawn of victory for democracy and humanity, which is flushing the horizon of the East, but also that greater victory of the Kingdom, when the Sun of Righteousness shall have risen with healing in his wings for all the nations of the world.

THE BURDEN.

O God, I cried, "why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"
And the Thorn-Crowned and Patient one
Replied, "They thronged me too. I too have seen."

"But, Lord, this ceaseless travail of my will," I said, protesting still.
"They go unheeding. But these sick and sad,
These blind and orphan, yea, and these that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried."
He turned and looked at me;
"But I have died!"

"But Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine!"

He turned and looked at them—the look of One divine;
He turned and looked at me. "But they are mine!"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bondslave be
To Thy least, weakest, vilest ones;
I would not more be free."
He smiled and said,
"It is to me."

—Lucy Rider Meyer.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

In The Pacific for September 5 we suggested a number of books for Sunday evening review. Perhaps it will not be out of place to suggest some thoughts on how to review a book successfully before a Sunday evening congregation. A very large number of ministers have already done this kind of work with marked success but there are some who have not attempted it because they have not known exactly how it should be done. The following suggestions may be helpful.

1. Consult the latest book reviews for one of the most popular books that containes a real message that can be presented over the pulpit.

2. Read the book through, perhaps twice. Become thoroughly familiar with the following points:

   a. The main purpose of the author.

   b. His most striking paragraphs that contain his message.

   c. Any stories or impressive illustrations.

   d. The author's conclusions.

3. One of the best ways to review a book is to be able to tell the story to the congregation without using either the book or notes concerning it. Tell the story just as if it were your own and if possible in giving illustrations or stories from the book make them as dramatic as possible. If one needs to use notes they can be used without interrupting the general flow of the author's narrative.

4. Another way of doing is to mark all the important passages and then read these from the book so that the congregation may become familiar with the author's style and get for themselves the points which he makes.

5. The reviewer ought to be able to tell his audience who the author is and give something in the way of a biography. He should also tell why the book was written, etc.

We wish to recommend the following paper covered collection of hymns for these times, "War-Time Songs, Hymns and Home Melodies" published by Tullar-Meredith Co., New York. This book contains 97 hymns and sons, including a few of the new war songs. It is calculated for popular Sun-

day evening song services. Single copies twenty cents, twelve copies $2.25, twenty-five copies $4.25, carriage paid. Send twenty cents for a single copy.

For The Children.

BILL BOY'S BREAKFAST.

There was once a little boy called Billy Boy, and he lived with a lady called Mother Dear, and they had a wee house of their own all covered with vines and red roses and the house was called Our Home.

One morning, very early, Billy Boy awoke, and he looked out of his window through the vines and he saw that it was a fine sunshiny morning. So Billy Boy hopped out of bed, and he shouted, "Mother Dear the sun is up, and I should like you to bake me a cake for my breakfast."

But Mother Dear called back sorrowfully from the kitchen, "Ah, Billy Boy, I find nothing in the cupboard with which to make a cake. Put on your blue doublet, and your hose and your winged sandals and make haste to the Sign of the Currant Bun (for that was the name of the baker shop) and say politely to the Baker:

"One tin of wafiles all crispy and sweet,
That Mother and Billy their breakfast may eat."

So Billy Boy put on his blue doublet and his hose and he strapped his winged sandals very tightly upon his feet, and he hastened to the Sign of the Currant Bun. But when he reached there and asked the Baker politely for some waffles, the Baker shook his head, and replied, as he pointed to his empty barrels:

"Haste to the Miller, so tidy and neat,
For flour for the wafiles all crispy and sweet.
That Mother and Billy for breakfast would eat."

So Billy hurried through the lanes and the highways so fast with his winged sandals that you never could have kept up with him, and at last he came to the mill by the river. But the mill's sails were resting, and the Miller stood in the doorway with his arms folded. When Billy Boy asked him for flour he shook his head and he said, as he pointed to his empty hopper:

"Fruit of the meadow, and bloom of the wheat,
Must come to the Miller so tidy and neat,
For flour for the wafiles all crispy and sweet,
That Mother and Billy for breakfast would eat."

So Billy hurried on further to find where the wheat grew. As he went he came to a red cow who was sadly mooing because some one had forgotten to let down her pasture bars.

"Moo, moo, moo,
I want breakfast, too,"

said the cow. So Billy stopped, although he was in a great hurry, and he let down the bars for the red cow.

Then he hurried on, but before he had gone much farther, he met a black hen who was clucking and clucking, because she was shut out of the chicken yard.

"Plenty of corn for the rooster and duck,
But I can't get in. Cluck, cluck, cluck, cluck!"

said the black hen.

Billy Boy stopped and opened the gate of the chicken yard to let the black hen through.

Then he hurried on, and he soon knew by the bang, bang of the threshers' flails and the swish, swish of the mowers' scythes that he had come to the fields where the wheat grows.

"Fruit of the meadow and bloom of the wheat,
To give to the Miller so tidy and neat,
For flour for the wafiles all crispy and sweet,
That Mother and Billy for breakfast would eat,"

called Billy Boy very loudly. So the threshers gave Billy Boy a big bag of grain. He slung it over his shoulder and started away again. As he went he passed the meadow where the red cow was eating grass, and she said to him:

"Moo, moo, moo,
Here is milk for you,

and she gave Billy Boy a great bowl of rich milk for his breakfast.

Billy Boy thanked the red cow and he went a little farther until he came to the black hen pecking corn in the chicken yard.

She ran to the gate and called out:

"Cut, cut, ca-da-cut, cluck, cluck, cluck!
Here is one egg from me and one from the duck."

So Billy Boy thanked the hen, and put one egg in each pocket, and he went on and on until he came to the mill. The Miller poured the wheat into his hopper and started the sails with a rattlety bang. Out came a sackful of beautiful white flour, which Billy Boy carried to the Sign of the Currant Bun. Then the Baker made haste to fetch his mixing bowl and to light his ovens, and in a twinkling there was a "tin of waffles all crispy and sweet."

So Billy Boy took the wafiles and the howl of milk and the eggs to Our Home.

There was Mother Dear waiting in the door, so they sat down at their little round table, and they ate their good breakfast of wafiles and eggs and milk.—Caroline S. Bailey, in The Kindergarten Review.

SERVING.

"I wish that I were big and strong and grown up, like Brother Tom," said Ned. "I'd like to work in town, and come home every Saturday night, as Tom does, instead of doing chores and running errands."

Ned tossed his armful of wood into the box with an impatient sigh.

His mother smiled. "Come," she said, "I have a story to tell you."

"Once upon a time," she began, "there was a brave little worker bee, who lived in a big hive. She was strong and willing, and was ready to do anything. And what do you think was the only thing required of her? She and a dozen other bees were placed at the door of the hive, and were told to keep their wings in motion, so as to send a steady current of air into the inner cells of the hive where the queen was. The little worker bee was disappointed, for she had wished to do some great service for her queen.

"She could see other workers hurrying about and doing such important tasks! Some were making wax and building the comb inside the hive; others were providing food for the young bees, and still others were feeding honey to the queen herself!

"Day by day the little worker grew more discontented, until one day the queen sent a message to the tireless workers at the doorway. 'Tell them,' she said, 'that they are doing me a wonderful service. Without the air they are sending me I could never live'

"When the little worker heard this message she took courage and her wings whirred as they never whirred before. She felt at last that she, too, was serving the queen."

"That was a parable story, wasn't it, mother?" said Ned, as he squared his shoulders, "Well, your'e the nicest queen I know, and I'm going to be your best worker."—Ex.

THE KEY TO THE SUNSHINE BOX.

It was plain that Elva's old enemy, Ill Temper, had her in his possession again. We were all sorry, too. She had kept away from him so long a time that we felt she had almost

entirely overcome him. But this morning she was very cross. One had to wonder how she could be so cross on such a bright and beautiful morning.

"It is very cloudy this morning," said mamma, as they took their places at the breakfast table.

"Yes," said Uncle Dave, with a sly glance at Elva's scowling face. "If the clouds keep on gathering it will certainly take an April shower to scatter them."

"I wonder where Sunshine is," said mamma. "If he were here, they would soon scatter."

"Sunshine is in the box and can not get out," replied Uncle Dave, with another sly glance. "Good Temper ran off with the key, and we will not be able to see Sunshine until he comes back and lets him out."

"I wish he would return soon," said mamma. "We do miss Sunshine so much; and then, too, we need him all the time. I wonder how we could find Good Temper?"

"That will not be hard to do. Just pull the cork out of the smile bottle and that will soon bring him back. There is nothing that holds him fast like smiles, but frowns soon chase him away."

"Oh, Uncle Dave, how can you tease me so ?" And two bright drops on Elva's long lashes showed that the "April shower" was not far off.

"Why-ee," said Uncle Dave, looking at his niece in much surprise, "we were talking about Sunshine. What makes you think we were talking about you?"

"Because you mean me; you know you do." And Elva had a mind to get real angry and let the shower come down in a torrent. But just then she caught herself. She thought of how she had asked Uncle Dave to show her her faults and help her overcome them and in what a kind, jolly way he had just done so. And then she thought how very true it was—Good Temper running away with the key as fast as he could and poor Sunshine longing to get out. Her rosy face dimpled all over, the cork to the smile bottle flew out, and sure enough, that very minute Good Temper came back and let Sunshine out.—Our Boys and Girls.

PINS AND NEEDLES.

Pins and needles had a party,
But they quarreled so
That they all went home a-crying
'Fore 'twas time to go.

"What a creature!" groaned the needles,
"Hasn't any eye!"
"What's a dozen eyes worth, stupid?
Heads come twice as high!"

When they met, pins tossed their heads up,
Needles shut their eyes,
'Tis in little bits of quarrels
That the danger lies.

The fisher who draws in his net too sooon
Wan't have any fish to sell;
The child who shuts up its book too soon
Won't learn any lessons well.

But if you would have your learning stay,
Be patient, don't learn too fast;
The man who travels a mile each day,
Will get around the world at last.

Adulation is inexpensive, except to him who accepts it. It costs him Himself.

Keep your heads and hearts full of good thoughts, and then bad ones will find no chance to enter.

The man who is forever looking for a soft snap has a hard road to travel.

There is no first nor last in Forever. It is Centre there all the time.

MILLS COLLEGE

The Woman's College of the Pacific Coast.

Liberal Arts and Sciences.
Domestic Arts and Science.
Campus of 139 acres.

Aurelia Henry Reinhardt, Ph. D.
President

MILLS COLLEGE, Oakland, California.

Kindergarten Normal School

State Accredited List.

Miss Barnard's Kindergarten Normal School is now in its permanent home at

2748 ASHBY AVE., BERKELEY.

June 17 a Continuous Year Class Will be Formed.

Address:
Miss Grace Everett Barnard,
Berkeley, Cal.

Pomona College

JAMES A. BLAISDELL, President.
EDWIN C. NORTON, Dean.

Pomona College is a co-educational institution located in Southern California among the foothills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarly inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information address Professor H. E. Robbins, Claremont, Cal.

PACIFIC SCHOOL OF RELIGION

BERKELEY

Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address PRESIDENT, C. S. Nash, D.D.

To Reduce the High Cost of Living

Send for our Wholesale to Consumer's Price List of General family supplies.—SMITHS' CASH STORE, 108 Clay St., San Francisco, California, U. S. A.